

SRI SAKHICARANDAS BABAJI

(1886-1965)

108 Shri Shrimad Sakhicharan das Babaji made his appearance in the Manipur-state of India, on Phalguni Krishna Trayodashi of 1886, while the Shravana constellation was predominant. His parents were initiated by a guru coming in the disciplic succession of an authentic uninterrupted branch of the Shri Narottama das Thakur Mahashaya's sampradaya (school of Gaudiya-Vaishnava teachings).

Their son was a spiritual prodigy who was surprising everyone with his highly developed natural gusto for associating with saints, Shri Hari-nama-sankirtan, studying the holy scriptures and other devotions. Such a natural inclination amplified in an incredible manner when, in his budding adolescence they had him initiated in diksha-mantra by the great Gaudiya Vaishnava Saint and scholar Shri Hemeshvara Thakur who was in a strict sense also in the parivara of Shri Narottama. It is still the custom today in Manipura that Gaudiya Vaishnava parents have their children initiated into such a tradition between the age of ten and twelve. In this way, in case it is needed, their offspring can also take care of the deity-puja (worship) which is strictly followed in every house.

Due to his strong inclination for Vraja-bhakti our young Shri Sakhicharan das's ideal was to come and take residence in Vraja-mandala-bhumi, and in particular Radhakund which had been and is still nowadays of special importance in Manipura. Because of such a close affinity, the Manipuris have even recreated two idyllic tanks representing Shri Shri Radhakund and Syamakund

in Imphal. This keen mass-interest for Vraja's most important place is due to the mercy of their erstwhile king, Shri Kulachandra Maharaja.



In the sixteenth century, two foremost disciples of Shri Narottama das Thakur, namely, Shri Ganganarayan Chakravarti Thakur and Shri Ram Krishna Acharya, went to Manipura, and due to their mercy the King and his subjects were initiated into Gaudiya Vaishnavism. From then onwards all the successive kings and the majority of the citizens have always been Gaudiya Vaishnavas.

There is no doubt that Kulachandra Maharaja was definitely touched by the mercy of Shrimati Radharani, Who allowed him to reside at Her dear-most pond. He had been born and raised in a royal family, and became the king of Manipura, but still the circumstances forced him to leave everything and end up at Shri Radhakund where he gloriously passed away. For him destiny turned out to be directly handled by Shrimati Radharani who allowed him to eternally remain in Her transcendental realm of Vraja.

Shri Kulachandra Maharaja's obstinacy in not having his kingdom come under the domination of the British was frustrated when after being repeatedly humiliated by him in combat, they beguiled him by keeping in front of their troops a herd of cows and calves. Because of his devotion to the cattle, the king didn't risk hurting them, and so it was a child's game for the opponent's armies to conquer him. When he was kept arrested in Delhi the British let him choose his place of exile. As he expressed to them his desire to live at Radhakund, they built there for him a temple with mansions near the Gopi Kuwa, where he was transferred. From this time on the Manipuri community started flourishing at Radhakund. Still many of them are living there, engaged in determined devotions, and also throughout the year, excursion-buses full of pilgrims are regularly arriving from Manipura.

Amongst all those devotees our Shri Sakhicharan das was to become a particularly blessed soul. Although with body in Manipura, he was with heart in Vraja mandala, always dwelling on the 26th pada of Shri Narottama das Thakur's book "Parthana" which he was singing with a very sweet and pathetic voice :

*ara ki eman dasa hobo,
sab chadi vrindavana yabo
ara kobe shri rasa mandale;
gadagadi dibo kutuhole*

*ara kobe govardhana giri;
dekhabo nayana yuga bhoi
shyamakunde radhakunde snana
kori kobe judabo parana*

*ara kobe yamuna jole;
majane hoibo niramale
sadhu sange vrindavana vasa;
narottama dasa kore asha*

"Alas! When shall I be able to leave everything behind and just go to stay in Vrindavana? When shall I ecstatically roll around with eagerness on the Shri Rasa-mandala? When shall I fill my eyes by contemplating Mount Govardhana? When shall I bathe in Radhakund and Shyamakund to calm my heart? When shall I plunge into the immaculate water of the Yamuna? When shall I reside in Vrindavana in the association of saints? These are the aspirations of Narottama dasa."

The devotional creeper of Shri Sakhicharan dasa's spirituality was healthily growing day after day, diffusing its intoxicating flavour of sweet devotions to the lotus-feet of Shriman Mahaprabhu and Shri Shri Radha-Krishna. Consequently he was only subsisting of devotional activities, like congregational chanting of Shri Shri Radha-Krishna's holy names, attending patha (spiritual discourses given by erudite saints), studying Shrimad Bhagavata and allied

Gaudiya-Vaishnava scriptures, deity worship, smarana, etc... He was also famous for his expertise in singing songs describing the transcendental pastimes of Shriman Mahaprabhu and Shri Shri Radha-Krishna. His heart was so much radiating devotion for Their Lordships with a natural increase in quality and quantity of the above mentioned devotions, that even his eating and sleeping reduced considerably, being almost forgotten by him.

In Shri Chaitanya Charitamrita, Madhya-lila, chapter 19, it is mentioned:

*mali hoiya kore sei bija aropana;
shravana kirtana jale koroye sechana. (152)*

"When the seed of raganuga-bhajan appears in his heart, then a votary becomes like a gardener and waters it by hearing and chanting (and remembering) about Shri Shri Radha-Krishna."

*upajiya barhe lata 'brahmanda' bhedi jay;
'viraja' 'brahmaloka' bhedi 'paravyoma' hoy.
(153)*

"Consequently such a seed sprouts as a creeper which crosses over the universe, the viraja ocean, the Brahman-effulgence and the spiritual world."

*tabe jay tad upari 'goloka vrndavana';
krsna charana-kalpavriksha kore arohana.
(154)*

"When such a creeper arrives at Goloka-Vrindavana which is situated at the highest pitch

of the spiritual world, it takes shelter of the wish yielding tree of Shri Krishna's lotus-feet."

*taha vistarite hoiya phale prema phala;
iha mali sece sravana kirtanadi jala. (155)*

"Thus situated at Shri Krishna's lotus-feet, this creeper further develops and finally gives the fruit of Prema (divine love for Shri Shri Radha-Krishna). Although remaining still in the material world, such a premika gardener-votary continues to hear, chant (and remember) about Shri Shri Radha-Krishna."

At one point his eagerness for travelling to Vraja-mandala and remain there to do bhajan increased in such a way, that in 1921 when he was 35 of age, he left home and arrived in Radhakund to never leave it. Finding a place in Shri Jiva Goswami's Ghera (by the side of Shri Shyamakunda and Shri Lalita kunda), he continued his bhajan with even more eagerness accompanied with dispassion. Firm in his conviction that without taking "vesha" (initiation as a monk-babaj) he would not be able to quickly advance in bhajan, he started to search a vesha-Guru. A long period of time passed, but our Shri Sakhicharan dasa couldn't make up his mind to choose one, and so he became very desperate. To solve this dilemma he began praying day and night to Shrimati Radharani, so that She may give him some kind of indication. But although his plea was heart rending and long lasting, it wasn't successful in invoking any response from Shrimati Radharani whatsoever.

He then felt so miserable and dejected that he decided to end up his life by fasting.

As he was already nourishing himself with less than the minimum, so when he completely stopped eating and drinking, his physical and mental conditions became greatly upset. After a few days there was no more difference for him between sleep and wakefulness, and his body was becoming more and more weak. The seventh day, when he was at the point to give up the spirit, Shrimati Radharani in person appeared to Him, and told him to take "vesha" from Shri Bhagavan das Babaji, the head "pujari" (priest) of the Shri Shri Radha-Gopinatha temple (at Radhakund).

That prema-bhakti (love divine of Shri Shri Radha-Krishna) which is usually granted after practising the related type of bhakti-yoga (discipline of raganuga-devotions) for a long period of time, is instantly granted just by seeing Shrimati Radharani, and it became the case of our lucky Shri Sakhicharan das. Shрила Sanatana Goswami has written in his Shri Brihad Bhagavatamrita (2/5/233/234):

sa radhika bhagavati kvacid ikshate prema tad anubhavam ricchati murtiman sah. cet krishna chandrasya mahavataras tadrig nija prema vitanakari syad va kadachid yadi radhikayah premanubhutim tad upaityathapi.

"Just by seeing Shrimati Radharani Bhagavati, who is the very personification of prema-bhakti, one gets the experience of prema-bhakti. (233) If such a great avatara (divine descent), the moon-like primary Personality of Godhead Shri Krsna (Chaitanya Mahaprabhu) who distributes divine

love for himself, or Shrimati Radharani are present, then just by seeing Them, one gets beatified with prema-bhakti. (234)"

So following Shrimati Radharani's order, he took the dress and vows of a babaji-monk from the designated Shri Bhagavan das Babaji, and from then onwards became known as Shri Sakhicharan das Babaji. Although having automatically become a siddha premika bhakta (devotee perfected by prema-bhakti-shakti) by Shrimati Radharani's personal audience, without engaging in Shri Shri Gaura-Govinda's ashtakalina lila smarana manasi seva in a strict, systematic and elaborate way, still Baba's desire was to engage in a fully-fledged practise of such a predominant devotional limb of the manjari-bhava-sadhana-bhakti complex which is meant to reach manjari-bhava-sadhya-prema-bhakti, so he approached his vesha-guru with the intention of learning it from him.

But as Shri Bhagavan das Babaji was too busy with his services in the Shri Shri Radha-Gopinatha temple, not having any spare time for teaching him, he told him to learn it >from Shri Narottama das Babaji and Shri Radhika das Babaji, two advanced Manipuri bhajanandi-devotees who were living in Shri Lokanatha Goswami's bhajan-kutir near Kadamba Khandi at Khadiravana.

Thus for the sake of relishing the smarana-limb of manjari-bhava raganuga bhakti in practise, Baba started his apprenticeship, with an ideal advantage, since instead of an ordinary practitioner who had not yet reached siddhi

(prema-bhakti) he was a saint already beatified by prema-bhakti.

All this was the wish of Shrimati Radharani Who, out of Her infinitely condense mercy, let him remain manifest in Vraja-bhumi for the benefit of the not yet accomplished practitioners, blessing them in this way through his transcendental association and exemplary demonstration of this important limb of manjari-bhava-raganuga-bhakti.

From the accounts that follow it can be understood that Baba was a realised soul, with a completely spiritualised psycho-physical body, capable of doing feats not possible for ordinary votaries. Shri Rupa Goswami gives the definition of a siddha premika bhakta:

*avijnatakhila klesha sada
krishnashrita kriyah
siddhah syuh santata prema
saukhyasvada parayanah.*

(Bhakti Rasamrita Sindhu, 2/1/280)

"Siddha premika-bhakta mahatmas are liberated from all psycho-physical sufferings, they constantly depend on Shri Krishna's transcendental pastimes, and eternally taste the bliss of prema-bhakti (love divine for Shri Shri Radha-Krishna) which is the ultimate goal of life for a living entity."

So Baba was engaged in his lila (pastime) of learning from his two Manipuri shiksha-gurus how to systematically remember Shri Shri Gour-Govinda's pastimes. The source of knowledge for

this type of transcendental meditation was a Gutika (manual) based on the style of bhajan propounded by the famous accomplished 19th century saint, Govardhana's Shri Krishna das Babaji.

The distance from Radhakund to Khadiravana is about 25 kms and although in a skeletal condition Baba walked that far, as many times as it was necessary for him to completely memorised the Gutika. As he had taken a vow to not spend even one night out of Radhakund, he walked back the same day to always return before nightfall. Dissatisfied in tasting the practise of remembering the Gutika so far, he started to eagerly search for a more detailed Gutika, and came to know that in Kamyavana a grand-disciple of Govardhana's Shri Krishna das Babaji was the custodian of an archaic one. He then immediately started, and walked all the way to Kamyavana which is at a distance of 42 kms from Radhakund, to get this Gutika. At first the Babaji was reluctant to lend it to him, but when Baba begged his clemency in allowing him to keep his vow of not spending the night anywhere outside of Radhakund, he consented, telling him to bring it back after 3 days, which he did.

After mastering this Gutika Baba felt unsatisfied and went back to ask for another one. But not even this new Gutika could make him happy, and so he again walked back to inquire if there was not a better one. At this point there was no other choice for the Baba of Kamyavana than to give him his best Gutika, although he had never lent it to anyone else before. This Gutika was his life and soul, but only because he was struck by

Shri Sakhicharan dasa Baba's unusual ascetic disposition and boundless transcendental eagerness, demonstrated so evidently by his marathons between Radhakund and Kamyavana, he allowed him to take it, on the condition that he brings it back after 15 days. Shri Sakhicharan dasa Baba happily returned to Radhakund, copied it within 12 days, and again walked all the way back to Kamyavana to return it to the Baba.

Apparently satisfied, he then completely memorised this Gutika, and became absorbed in its remembrance day and night. To keep his body and soul together he was depending only on madhukari, that is to say, he followed the rule of daily begging food from only seven houses. When he was lucky he would receive the customary piece of roti (flat bread) given to the mendicants by the Vrajavasis, but sometimes he would come home with an empty bag. In this latter case he would not bother at all, but instead gladly take it as Shrimati Radharani's mercy in conceding him some more time to absorb himself in the remembrance of Shri Shri Gaur-Govinda's transcendental pastimes, and he would go drinking only Shri Radhakund water, or even fast totally. Later he revealed to his disciples that when he was only drinking Shri Radhakund water, or abstaining even from doing that, the "sphurti" (samadhi is transcendental visions), were even much more vivid.

Baba's body was emaciated, frail and light as a feather. Although situated on the level of uninterrupted Shri Shri Gour-govinda lila-smarana-manasi-seva, he also continued all of his external devotions, like paying respectful

visits to his two shiksha gurus of Khadiravana, worship of his Govardhana-shila, ect..

When Shri Chudachanda of Manipura built a temple at Radhakund, at his request Baba installed in it the deities of Shri Shri Radha Vraja-Mohan and also started serving them daily according to the prescribed rules of worship.

In 1930, on the ninth day of the bright fortnight of the month of Bhadra (August/September), Baba's shiksha-guru Shri Narottama das Babaji passed away to join Shri Shri Gaur-Govinda's prakat-lila (earthly manifested transcendental pastimes). Baba's other shiksha-guru, Shri Radhika das Babaji, was so close to his dearest friend Shri Narottama das Babaji, that out of complete dejection for his loss, he gave up all food and drink and consequently also joined him after only two days. Deprived of his two shiksha-gurus Shri Sakhicharan das Babaji's heart started now to burn with a luminous fire of transcendental love in separation from them. Thinking that they had left him because he was an offender, he gave up eating and drinking, and started imploring Shrimati Radharani to let him also join Her. For an entire month he daily sipped only one spoon of Giriraja's charanamrita. His already emaciated body became now as dry as a bone, and seeing that he would pass away, his associates started to arrange for Shri Hari-nam sankirtana.

At that time Shri Karunamayi (infinitely merciful Shrimati Radharani) appeared in his bhajan-kutir, holding a golden tray with the most delicious types of prasada, and told him: "Resume your eating by taking this prasada!"

Baba replied: "Dear Swamini! I am an offender and I don't want to maintain this body any longer, please take me with You!" But Shrimati Radharani answered: "Not now! For the moment you just remain and do bhajan!" Then She personally fed him with Her lotus-hand and left. Complying with Shrimati Radharani's wishes, Baba recommenced eating, and continued with his bhajan as before.

The next year, during the anniversary of his two shiksha-guru's disappearance, the fire of his transcendental love-in-separation from them inflamed so much, that it became impossible for him to extinguish it. As a result he again stopped taking food and drink, resolute in his decision to join them. One month passed in this way, and when he was at the point to give up the spirit, Shri Vraja-mandala-bhumi in its divine lovely aspect, revealed itself to him. He then saw again graceful Shrimati Radharani coming to him while holding in Her lotus-hands a golden tray with prasada. With Her delicious cuckoo-voice She told him: "Stop fasting! Go on with your bhajan for a little while more, before I come back to take you along with Me!" Baba replied: "Dear Swamini! How shall I continue in such a desperate condition? My body is so weak that I don't even have the strength to go and fetch water from the neighbouring well, and there is no one to help me. Please just take me to Your lotus-feet!" But Swamini told him: "You don't have to worry about that! One servant will come to assist you, and a well will be dug just in front of your bhajan-kutir!" Baba said astonished: "But I don't have money for the digging of a

well!" "Don't worry the least for that, Dhumraya will come and provide for it!" After reinsuring Baba in this way, Shrimati Radharani then fed him with Her lotus-hand, and vanished.

As predicted by Shrimati Radharani, Dhumraya, who was Baba's nephew and a railway commissioner, came to see him. A long period of time had passed from his last encounter with his uncle and just at that particular required time he was urged by some unknown divine force to leave everything and come to meet him. When he saw that Baba had no direct water-service facilities he immediately had a well dug just in front of his bhajan-kutir, although Baba didn't even request him to have it done. It was impossible to get sweet water from any other well of the zone, but by Shrimati Radharani's sweet kindness the water from Baba's well turned out to be very sweet. A servant also came to him, and in this way by Shrimati Radharani's mercy there was no more problem for him to go on undisturbed in his bhajan.

Baba scheduled time for sleeping was from 11 pm to 2 am and his nama-sankhya was of over 3 lakhs (192 rounds of the 108 mala, bead-rosary). He used to be constantly engaged in lila-smarana while chanting and counting the Hare Krishna Maha-mantra on his mala, even when he had it deposited somewhere to do something else. This was testified by many witnesses who saw and heard Baba's mala moving along in his bag when ever he was separated from it.

Shrimad Bhagavata had such a transcendental effect on him that once he revealed to his disciple Shri Krishna dasa Madras Baba that he

was really sorry for not being able to read it any longer privately in his bhajan-kutir, due to his outburst of tears (of prema-bhakti) which would always spoil the book. Anytime he would open the book and start to read from it, immediately this would happen. To remedy it he couldn't do anything else than to close and put away the book, so he was compelled to definitely give up his attempts at reading it.

At the beginning of his vesha he was keeping body and soul together by begging from 7 houses. Later he reduced it to 5 houses and then to 3 houses. Once during such a madhukari, it happened that in the first visited house the rotis (flat breads) were not yet baked, and although Baba was requested to come back later, he didn't do so because he had vowed to only go once to each house. At the second house he didn't get anything because it was impure. At the third house there was a mahotsava (feast) going on, and as the bhoga had not been yet offered to Thakurji (God) the owner of the house invited him to be his guest and come back a little later to eat at the feast.

As Baba told him that he never accepted invitations from anybody, the owner informed him that the offering of bhoga was just going on, and very soon he would get some prasada to take along with him. But Baba replied to him: "It has become late now and I didn't yet perform my noon-time duties, I shall come back to your house another day." The owner was mortified and told him: "Baba I cannot let you leave my house without prasada!" So somehow Baba

submitted to his request and took with him the prasada.

As it was late when he came back to his bhajan-kutir and he still had to perform his noon-time duties, he immediately sat down to start them. But usually at this time he had already completed them and was taking prasada. So out of habit his strictly programmed mind thought of eating, and focused on the madhukari prasadi puas (kind of soft cakes deep fried in clarified butter). Becoming angry at his mind for being more attracted to the puas than to bhajan, Baba then took the puas and threw them to the monkeys outside of his bhajan-kutir, thus addressing his mind: "You wanted to eat instead of doing bhajan, but now what will you eat?"

So Baba sat down again, performed his madhyahna-yogapitha-seva with great vigour, and later drunk only some Shri Radhakund water.

Shri Satya Narayana of Calcutta came as usual to Radhakund for niyam-seva (October-November), and upon seeing Baba's skeletal appearance, he was moved and became worried for him. He somehow convinced him to accept his contribution for a daily supply of half a liter of cow-milk, thinking in this way that Baba will get some more nutriment. But taking it as an opportunity to have more time to absorb himself in bhajan, Baba stopped completely his madhukari, and started to subsist only on this milk. He used to boil it, sometimes with a little tapioca and raisins in it. He was taking half of the milk after completing his Radhakund-Yogapitha-lila-manasi-seva (around 3 p.m.), and the other half

at 10 p.m. With such a diet he used to evacuate only every three or four days. He maintained such a standard of living till the end of his life, finding it really suitable for his bhajan.

For a time his bhajan became disturbed when he found out that the milkman was sometimes diluting the milk with water. This made him a little worried, and he pondered as to how to remedy such a mischief. But this problem was solved as one of his new disciples, Shri Madan Mohan dasa Babaji, took charge by personally going to the milkman's house at the milking time and collect the milk.

As a siddha-mahatma expert in the devotional limb of Shri Shri Gaur-Govinda lila-smarana-manasi-seva, Baba attracted many candidates who took shelter of him in order to learn how to practise this type of religious discipline. He used to give them spiritual guidance by also patiently drawing for them colored diagrams (with detailed annotations) of the different shrines in the spiritual worlds of Shri Navadvipa and Shri Vrindavana.

Shri Vraja-bhushana dasa Babaji, who was a disciple of Shri Radha-Govinda dasa Babaji of Vrindavana's Harabari, took vesha from Shri Sakhicharan dasa Babaji after fixing his residence at Radhakunda and was also taking instructions from him in how to conduct his bhajan. Baba was so kind that he drew for him an entire design-book full of such diagrams which our Shri Gurudeva Krishna dasa Madras Babaji also reproduced for himself under Baba's auspices.

Once Baba announced to Shri Madan Mohan dasa Babaji that he will soon go to Shrimati Radharani but this should remain a secret. Moved to tears Shri Madan Mohan dasa Babaji pleaded with him to stay, telling him that as a young disciple he had still many doubts regarding the performance of smaran-bhajan. Knowing in advance the moment of his disappearance, Baba then told him that he will quit in two years and that during this period of time he should solve all of his doubts.

Shri Sakhicharan dasa Babaji spent these two last years of his life in seclusion. He would no longer receive people. He used to lock himself inside his bhajan-kutir and even his own disciples could rarely see him as he would not open to them; his intense transcendental feelings of separation from Shrimati Radharani would not let him do so.

Then two years later, one day he announced to Shri Madan Mohan dasa Babaji that now he would soon leave as predestined. Although requested by him to remain, Baba didn't even answer, knowing that his transcendental destiny was entirely in the hands of Shrimati Radharani to whom he was completely surrendered. Such a decision was ultimately under Her control, She had already made up Her mind about the moment when he would join Her, and now that moment was very close.

The following day, Baba started to reduce the quantity of milk he was taking. Within a month his body became still more scrawny, and he was now just lying on his bed, deeply absorbed in Shri Shri Gaur-Govinda-lila-seva-smarana,

devoid of external consciousness. Shri Gopala dasji was at that time his personal servant, and any time he would softly ask him close to the ear, about the lila which was presently occurring, Baba would always precisely and vividly relate it to him.

Sometimes his transcendental state of divine love in separation was becoming so intense that it was entirely scorching him, and he would exclaim out of transcendental humility: "Jale gelo, jale gelo.....: My body is burning, my body is burning...!"

A day before his disappearance, knowing that he was on the verge to leave, he asked all of his disciples to be present. Summoned by him through a disciple our Gurudeva 108 Shri Krishna dasa Madrasi baba who was at that time at the Vrindavan's Rama-Krishna-mission hospital, came also. By Baba's wish a party of kirtanias was gathered and Shri Hari-nam-sankirtana started.

While Baba was meditating on the Madhyahna-lila (10.48 a.m to 3.36p.m), he suddenly saw in a sphurti (samadhi's transcendental vision) how in Shri Shri Radha-Krishna's lila the sakhis were helping him to dress up in his manjari-svarupa before accompanying Shrimati Radharani to Shri Radhakunda for Her forenoon time meeting with Shri Krishna. Seeing him in such a state of deep transcendental trance, completely devoid of external consciousness, the kirtanias made the sankirtan reach a climax out of ecstatic devotional thrill. The superlative transcendental power of Shri Shri Radha-Krishna's Divine holy names emanating from the

sankirtana attracted Baba's consciousness outward, making him leave his deep state of meditation.

Shri Sanatana Goswami mentions in his Brihad-bhagavatamritam (2-1-1) that the congregational chanting of the holy names of Shri Shri Radha-Krishna is the most powerful limb of raganuga-bhajan:

*krishna shravanapasat tvam
niryato dhyana rajjubhih
grahyastabhyasca niryato
namakirtana srikhalaih
tvadbhakti lolitenadya
na marya jatu mokshyase
vrito dhrito'si gadham tvam
pitakauseya vasasi*

"O Krishna! The ropes of meditation have liberated You from the cords of hearing, and the chains of the congregational chanting of Your holy name have liberated You from the cords of meditation.

As I am now perturbed by an increase of love for You, so it is no longer possible for me to let you go. O one attired in golden silk, You are now caught and tightly bound!"

At the loss of the sphurti he started to weep, his heart overflowed with transcendental love in separation from Shrimati Radharani, yearning for the service of accompanying Her to Shri Radhakund for meeting Her Prana-natha (Shri Krishna). In his intense transcendently blissful suffering in separation he thus addressed the kirtanias: "I was going to be finished dressing

with the help of the sakhis and then proceed to Shri Radhakund, but by the powerful sound of sankirtana you forcibly brought me back here. Please, for now just stop doing Shri Hari-nam-sankirtana, and let me adjust my lila-smarana. When it will be alright, I shall give you a signal to do your singing over again !"

The following morning, which was the first day of the bright lunar quarter of the month of Ashadha (30th of June) in 1965, he asked them to lay him down in the dust. At 1 p.m, just when Shri Shri Radha-Krishna are having their transcendental water-pastimes in Shri Radhakund, Shri Sakhicharan dasa Baba left the body to join Shri Shri Gaura-Govinda's prakat-lila, in the midst of the assembled devotees who were pathetically doing Shri Hari-nam sankirtana.

108 Shri Sakhicharan dasa Babaji's main disciples are Shri Krishna dasa Madrasi Babaji, Shri Achyuta dasa Babaji, Shri Vraja Mohana dasa Babaji and Shri Madan Mohana dasa Babaji.